

The Quatrains of Ghalī

Original Urdu

WITH

A Literal English Translation

BY

G. E. WARD, M.A.

AND

A Rendering into English Verse

BY

C. S. TUTE

(Author of '*The Ruba'iyat of Omar Khayyām*
—*A rendering into English Verse*')
.

OXFORD UNIVERSITY PRESS

BOMBAY CALCUTTA MADRAS

. 1932

The literal Translation into English was first published by the late G E Ward, Esq , M A of the Bengal Civil Service in 1904 It has been revised by His Exalted Highness The Nizam's Educational Department, expressly for this book, in 1932

PREFACE

The intense interest that the political renaissance of India has focussed on all things Indian would appear to make the present time opportune for giving the public a translation and verse rendering of one of the best known of the Mohammedan poets of modern India. Hâli was a very prolific writer, his Quatrains forming less than one tithe of his writings; but his Quatrains,—though probably not so well-known among his co-religionists as some of his other poems—from their wide range of subjects, convey a fair impression of his general outlook.

The nom-de-plume Hâli thinly concealed the personality of Maulvi Khavaja Altaf Hussain Ansari of Panipat (Panipati) in the Punjab. He almost certainly adopted this nom-de-plume in its sense of 'Genuine-Real', and there would be few who would not acknowledge that he and his writings justified the choice.

Hâli was born at Panipat in 1837. Having lost his father at an early age, he was brought up by an elder brother, for whom he cherished the greatest affection, and to whose memory he dedicated a poignantly beautiful short poem. In his youth he fortunately became associated with the late Nawab Mohammad Mustafa Khan, Shaista Rais of Jahangirabad, whose personal character and intense idealism exercised a great influence on Hâli's mind. He has acknowledged the great benefit he derived from this long association, especially in the choosing and maturing of his style which has made such a definite mark on modern Indian poetry. But much of his development as a poet, reformer, and man of the world was due to his contact with the famous Mohammedan poet Ghalib (mentioned in Quatrain 60) to whom he was introduced by Mohammad Mustafa Khan.

Hâli entered Government service in the Educational Department of his own province and had a successful career, retiring as an assistant Translator. In this post he was employed in correcting Urdu Text Books and Translations.

The official side of his life was however merely the frame within which Hâli's real career as a poet and social reformer developed

About the age of 40 Hâli came under the influence of the great Mohammedan reformer Sir Saiyad Ahmad Khan Bahadur, and from that time onward he devoted his poetical gifts to the cause of reform and the service of his co-religionists in India. He however found time for a considerable volume of critical literature in prose, a life of the Persian poet Sadi, a life of his master Ghalib, a two volume life of Sir Saiyad Ahmad Khan, and an excellent treatise on poetry and poetic style

Maulana Hâli, although he wrote for the most part in Urdu, wielded an equally facile pen in both Persian and Arabic, in which languages his prose and poetry were admired by all the most competent judges

It may not be out of place to mention two dominant features in Maulana Hâli's character—self sacrifice for the good of others, and disregard of his own temporal interests. His works have always been in great demand and might have brought him a considerable income, but true to his nature he never placed any restriction on their publication

He died at Panipat on the 31st December, 1914, but his writings are still green in the hearts of his Mohammedan countrymen

* * * * *

The English verse form has been arrived at after a careful analysis of the scansion of the Urdu of Hâli and with a view to maintaining an even rhythm throughout. Persian and Urdu poetry allows considerable license in the framing of Quatrains, provided the scheme of each Quatrain is symmetrical and it is only natural that Hâli should have taken full advantage of this fact in the construction of Quatrains written at different times and on different themes. These

changes of rhythm, however, tend to clash when the Quatrains are collected into one book in consecutive order. It was felt that an even rhythmic smoothness in the English verse rendering would have a more pleasing effect, and an effort has been made in the rhythm selected to produce, as far as is possible in English, the average rhythm of the Urdu original.

* * * * *

Gratitude is due to Khawaja Sajjad Hussain, the heir of Hâli, for generously, and in keeping with the traditions of his family, allowing the free use of his father's Quatrains. Similar acknowledgments are also due to the executor of the late G. E. Ward, M.A. for permission to use his scholarly literal translation of the Urdu original.

I also wish to express my deep appreciation of the great help and encouragement given by the Educational Department of His Exalted Highness The Nizam's Government and Sir Akbar Hydari. Mr. Fazl Mahammad Khan, the Director of Public Instruction of His Exalted Highness's Government, has personally interested himself in this book and has most generously arranged for the revision of Mr. Ward's translation by eminent scholars of the State.

C. S. TUTE

رباعیات حالی

بسم الله الرحمن الرحيم

۱

توحید

کانٹا ہے ہر اک جگر میں اٹکا تیرا
حلقہ ہے ہر اک گوش میں لٹکا تیرا
مانا نہیں جس نے تجھ کو، حانا ہے سرور
بہنے ہوئے دل میں بھی ہے کہنکا تیرا

THE UNITY

There is a thorn in every breast stuck fast, telling of Thee ,
There is a staple ring hung in every ear, telling of Thee ,
He, who has not confessed Thee, has known Thee perforce ;
Yes, even in a heart lost, there is alarm telling of Thee.

۲

ہندو نے صنم میں جلوہ پایا تیرا
انش پہ معالے راگ گایا تیرا
دھری نے کیا دھر سے تعمیر نہ ہے
انکار کسی سے نہ آیا تیرا

The Hindu in his idol has discovered Thy glory ,
Parsis over their fire have chanted Thy music

The Materialist from his universe has postulated Thee ;
Denial of Thee by any being has not been found possible

THE QUATRAINS OF HÁLI

In the name of God, the Compassionate, the Merciful.

I

*Sharp is the Spur of Conscience—Reminder of Thy Will ;
 What but Thy Curb prevents us when we abstain from ill ;
 Protesting or Denying—all necks bend 'neath Thy Yoke ;
 No Soul is so benighted but dreads Thy Anger still.*

II

*The Hindu in his idols doth glorify Thy Name ;
 The Parsi hears Thy Music sing in the Sacred Flame ;
 Yea, e'en the unbeliever MUST grant some Primal Cause ;
 Lo ! God, Jehovah, Buddha, are Allah—and the samè.*

توحید

طوفان میں ہے حب چہار چکر گھاتا
 حب قائلہ والی میں ہے سر ٹکراتا
 اسباب کا آسرا ہے حب آئندہ جاتا
 واں تیرے سوا کوئی نہیں یاد آتا

THE UNITY

In the whirlwind, when the ship is being tossed round and round,—
 When the caravan in the sand drift is frantic with agony,—
 When hope in all earthly means vanishes away,—
 There, excepting Thee none else is remembered

حب لیتے ہیں گہیر ندی قدرت کے طہور
 منکر بھی پکار اوتہتے ہیں تہذیب کو مکتور
 جعلش کو ظلم کی نہ سرحشی کوئی راہ
 حورشید کا شش حب میں پہیلا حب نور

When there encompass him on all sides the signs of Thy power,
 Even the Atheist cries aloud to Thee, under compulsion

To the hat no highway to darkness was visible
 When the sun's light blazed forth in every direction

III

*When faced with stark disaster by peril of the sea—
Or lost in trackless deserts and crazed with agony—
The Human Soul, affrighted, bereft of human aid,
Will ever seek Thy succour in its extremity.*

IV

*The rising Sun in splendour, scatters in panic flight
The furtive darkness-homing winged creatures of the night ;
E'en so Thy works of Power confound the Infidel
Enforcing slow acceptance on his reluctant sight.*

توحید

جب مایوسی دلوں پہ چھا جاتی ہے
دشمن سے بھی نام تیسرا جیوانی ہے
ممکن ہے کہ سکھ میں بھول جائیں اطفال
لیکن انہیں دکھ میں مل ہی پاد آنی ہے

THE UNITY

When despair falls thick upon the hearts of mankind,
It forces Thy name upon the lips even of foes.
It is possible that infants in their joy forget their mother,
But, when they are in pain, she is first in their thoughts.

مٹی سے - ہوا سے - آتش و آب سے پاں
کیا کیا نہ ہوئے دشر پہ اسرار عیساں
پر - تیرے خزانے ہیسی ارل سے اب تک
گنجینہ عیب میں اسی طرح نہاں

From earth and air and fire and water, in this world
Innumerable secrets have become revealed to man.

But not less are Thy treasures, from eternity till now,
Hidden, as before, within the safe of the unseen.

V

*A healthy child when playing may well forgetful be,
 Yet, hurt, seeks with its Mother instinctive sanctuary,
 So when mankind is helpless, and prey to dark despair,
 The blackest Unbeliever turns once again to Thee.*

VI

*Lo! Earth, Air, Fire, and Water their secrets still unfold
 As through the Questing Ages the Quest for Truth hath rolled,
 Though rich the harvest garnered, e'en more remains to reap,
 Much as the Past has yielded more doth the Future hold.*

توحید

ہستی سے ہے تیری رنگ و موس کے لئے
 طاعت میں ہے تیری - آرزو سے کے لئے
 ہیں تیرے سوا سارے سہارے کمزور
 سب اپنے لئے ہیں، اور تو سب کے لئے

THE UNITY

From Thy being is the glow and scent of life—for the good of all,
 In submission to Thee is self respect—for the good of all,
 Excepting Thee alone, all supports are feeble,
 All are for their own sake—and Thou for the good of all

کیا ہوگی دلیل تجھ پہ اور اس سے زیادہ
 دنیا میں نہیں ہے ایک دل جو کہ ہو شاد
 پر، حور کہ ہیں تجھ سے لر لگائے بینے
 دھتے ہیں ہر ایک رنج و غم سے آزاد

What other proof shall be of Thee more absolute than this?
 In the world is not a soul who would be naturally joyful
 Yet these, who are waiting with their hearts fixed on Thee,
 Stay on by every pain and every grief untrammelled.

IX

*You came and merged the Righteous in His Sublimity;
 You filled the hearts of Lovers with mystic ecstasy;
 You gave mankind to worship ONE Undivided Truth;
 You came, and all acknowledged His flawless Unity.*

X

*Arabia, the barren, through You became renowned
 And its unlettered peoples were o'er the nations crowned.
 Rūm to Islām did harken and joined with Tartary,
 And countless scattered peoples a common refuge found.*

نعت

بطحا کو ہوا تیری ولادت سے شرف
 یثرب کو ملا تیری اقامت سے شرف
 اولاد ہی کو مخر نہیں کچھ تجھ پر
 آنا کو ہی ہے تیری اُتوت سے شرف

COMMENDATION (OF THE PROPHET)

Petraea was ennobled because of Thy nativity ;
 Yathrib¹ won renown from Thy dwelling therein ;
 Not only Thy offspring make a boast of Thy name ;
 Thy sires are ennobled through paternity of Thee.

صلح کل

ہندو سے لڑیں نہ گھر سے بیر کریں
 شر سے بچیں اور شر کے عوض خیر کریں
 جو کہنے ہیں بہ، کہ ہے جہنم دنیا
 وہ آئیں اور اس بہشت کی سیر کریں

GOODWILL TO ALL

Where we strive not with Hindus, nor bear ill will to Infidels—
 Where we shrink from doing harm and in return for harm do good—
 Let those, who are muttering that 'This world is a Hell',
 Only come and explore the delights of this Paradise.

¹ The proper name of Medina, which word means simply 'city'.

XI

*Petraea was ennobled by Your nativity,
 Because You deigned to dwell there Yathrib shall famous be,
 Your offspring and their offspring shall boast them of
 Your name,
 Your father's name is blessed through his paternity.*

XII

*Let us not strive nor bicker with those of alien creeds,
 Let us shun harm and offer good for all evil deeds,
 Thus shall this sad world blossom into a Paradise,
 Splendid with joy and laughter, filling man's utmost needs.*

۱۳

ترک شعر عاشقانہ

بلبل کی چم میں ہم رنلی چہرہ
 برم شعرا میں شعر خوابی چہرہ
 حب سے دل رندہ تو نے شکو چہرہ
 ہم نے بھی تری رام کہانی چہرہ

DISCONTINUANCE OF LOVE POEMS

I have done matching my voice with the nightingale in the garden,
 I have done reciting verses in the conclave of poets;
 Since thou hast forsaken me, O lively heart of my youth!
 I too have forsaken thy interminable stories

۱۴

پیران رندہ دل

حوش رہتے ہیں دکھ میں کامرانوں کی طرح
 ہیں صعب سے لڑتے پہلوانوں کی طرح
 دل آگے ہیں، طرب آگے، حو کرتے ہیں تیر
 ہنس بول کے پیری کو جوانوں کی طرح

CHEERFUL OLD MEN

They are blithe in adversity—as if they were successful,
 They fight with their feebleness—as if they were athletes,
 They have hearts, they have courage—who are bringing to a close
 Their old age—laughing and talking—as if they were youths

XIII

*My heart is no more singing as in past golden days,
My fount of words is empty that hymned Thy constant praise,
Since Thou, Heart's Life, forsook me, I can no more tell o'er
My once exhaustless treasure of tender looks and ways.*

XIV

*Hail! to those cheerful Ancients, who in despite of years
Still smiling face disaster and bravely hide their fears,
Who with high youthful courage vanquish their feebleness,
Filling their days with laughter, and scorning senile tears.*

نیکی اور بدی پاس پاس ہیں
 جو لوگ ہیں نیکیوں میں مشہور بہت
 ہوں نیکیوں پر اپنی نہ معرور بہت
 نیکی ہی درد اک بدی ہے، گر ہونہ خلوص
 نیکی سے بدی نہیں ہے کچھ دور بہت

GOOD AND EVIL ARE NEAR NEIGHBOURS

*Those people who are famed for their virtues very much,
 Let them of their virtues not be vain over much
 Even a good deed is bad, if the heart be not in it,
 And evil is distant from the good—not very much*

امتحان کا وقت
 راہد کہنا تھا حال ہے دس پر قرباں
 پر آیا حب امتحان کی رن پر ایماں
 کی عرص کسی نے کہئے اب کیا ہے صلاح
 فرمایا کہ بھائی حل حل ہے تو چہل

THE TIME OF TRIAL

*A zealot used to say, 'My life is offered on my creed'
 But when his faith came to the moment of trial,
 Some one asked him humbly—'Tell us, what is best now?'
 Quoth he, 'My brother! know, while there is life, there is the world'*

XV

*Let those who for their virtues enjoy a worldly fame
 Take heed, nor for their actions excessive merit claim,
 E'en good deeds may be evil unless they be sincere ;
 The gulf 'twixt good and evil is sometimes but a name.*

XVI

*A fanatic once boasted, ' Lo, for my creed I'd die !'
 Yet under persecution was loath to testify,
 And when one humbly asked him for his advice, quoth he,
 ' Hold on to life, my brother, you gain the world thereby.'*

عشق

ہے عشق طبیب دل کے بیماروں کا
یا گھر ہے وہ خود ہزار آزاروں کا
ہم کچھ نہیں جانتے، بہ اتنی ہے خبر
اک مشغلہ دلچسپ ہے بیکاروں کا

LOVE

Is love a physician for the unhealthy at heart ?
Or is it in itself the home of thousands of woes ?
Of that I know nothing; only this much I have heard,
For those without work it is a charming pastime.

نیکوں کی جانچ

نیکوں کو نہ ٹھہرائیو بد اسے مرزند
اک آدھ ادا اُن کی اگر ہونہ پسند
کچھ نقص اُتار کی لطافت میں نہیں
ہوں اُس میں اگر گلے سڑے دالے چند

THE APPRAISEMENT OF THE GOON

Set not down good men as bad, O my son !
If one gesture or half a gesture of theirs displease thee.
'The fineness of a pomegranate is not spoilt to the taste,
If there should be inside it one or two pips rotten.

XVII

*In Love, for hearts sore stricken, can there be healing found?
Or is Love a delusion in which all woe abound?*

*Which be the truth I know not, but this much I have heard,
That many an idle hour Love hath with beauty crowned.*

XVIII

*My son, judge no man rashly and lest you err take heed!
E'en good men may be guilty of some small evil deed.*

*A red pomegranate's sweetness is not one whit the less
If, hid within its ripeness, you find one bitter seed.*

دوستوں سے بیجا توقع

تا رجب وہ معو نقش موہوم رہے
 حو طالب درستیٰ معصوم رہے
 اصحاب سے بات بات پر حو نگرے
 صعب کی وہ برکتوں سے معصوم رہے

UNREASONABLE EXPECTATIONS FROM FRIENDS

Through life, they have been lost upon a picture of fancy,
 Who have always been demanding immaculate friends

Those, who have quarrelled with their comrades at every little thing,
 Have lived outside the pale of the blessings of companionship

شراب اور جوانی

ہو دادہ کشی پر نہ حواو معتوں
 گردن پہ نہ لر عقل حداداد کا حوں
 خود عہد شباب اک حسوں ہے، اب تم
 کرتے ہو مریں حوں پہ اک اور حوں

WINE AND YOUTH

Young men ! be not seduced to any drinking of wine,
 Take not upon your necks the blood of God given reason

The time itself of Youth is a madness,—and now
 Do you pile upon one madness another madness, you ?

XIX

*Those who pursue the Mirage of 'friendship without flaw'
All friendship lose if, questing, they lesser ties ignore;
And those who lightly quarrel and from their fellows turn,
Of Friendship's pleasant Tavern remain without the door.*

XX

*Young Man, refrain from drinking the juices of the Vine,
And thy God-given reason therewith to slay decline.*

*Is there not, in Youth, madness sufficient that ye add
To madness further madness by wilful acts of thine?*

۲۱

غور سب عیبوں سے نادر ہے
 ممکن نہیں یہ کہ ہومشر عیب سے دور
 پر عیب سے بچنے کا مقدور صورت
 عیب اپنے گہناؤں پر حیردار رہو
 کہنے سے کہیں ان کے نہ بڑھ جائے غرور

WORSE THAN ALL FAULTS IS PRIDE

It is not in nature that a man be free of faults,
 But keep yourself from them to your utmost, without fail.

Make smaller the faults you have,—but still be on your guard,
 Lest, from their decreasing somewhat, your pride should increase

۲۲

گفتار و کردار میں اختلاف
 جو کرتے ہیں کچھ، دماغ کہنے میں وہ کم
 ہوتے نہیں ساتھ جمع، دم اور قدم
 بڑھتا گیا جس قدر کہ جس گفتار
 اس آندے ہی کہتے گئے کردار میں ہم

THE MUTUAL ANTAGONISM OF SPEECH AND ACTION

They, who achieve much, say little with their tongue,
 You can't have both together—word craft and deed craft

So much as the gift of speech has gone on increasing,
 So have we in the same degree been falling off in action

XXI

'Tis not in human nature from all faults to be free.

Yet make that thy ideal so far as it may be.

*Strive each fault to diminish, yet ever be on guard,
Lest in the flush of conquest Pride's Self should vanquish thee.*

XXII

*Those who great deeds accomplish are wont to be tongue-tied,
—Craft in BOTH speech and action to mortals is denied—*

*And as our Wordy Ocean flows onward to its flood,
Our once great Sea of Action ebbs to a lower tide.*

شرط قبول

ممکن ہے کہ جوہر کی نہ ہو قدر کہیں
 پر قدر کہیں بغیر جوہر کے نہیں
 عنبر کو نہ لیں مفت یہ امکان ہے، مگر
 عنبر کی حکم نہ لے گا کوئی سرگبیں

THE CONDITION OF ACCEPTANCE

It is possible that worth may have no value somewhere ;
 But value anywhere without worth there is none
 They refuse amber gratis—it may be,—but still
 In lieu of amber no one will accept dried cowdung ¹

طالب کو سوچ سمجھ کر پیر بنانا چاہئے
 ہوں یا نہ ہوں پیر اہل عرفان و یقیں
 پر قدر ہے کہ طالب نہ ہوں نادان کہیں
 گھٹک کر ہے احتیاج چار آنکھوں کی
 اور ایک کی بھی بیچنے والے کو نہیں

IT BEHOVES A 'SEEKER' TO BE WARY IN ADOPTING A SPIRITUAL GUIDE

Spiritual guides may be or not be men of knowledge and conviction;
 The fear is lest the Seekers be rash in any way.

To a buyer there is sore need of two pair of eyes;
 And even of one eye there is no need to the seller.

¹ Such as is used for fuel in the East.

XXIII

*Rare things may have no value when there is no demand,
Yet worthless things can never a market-price command ;*

*Dying, athirst, a miser might Golden Amber spurn,
But men will never proffer gold coin for dirt or sand.*

XXIV

*Choice of a Guide is ever a risky enterprise ;
Saints may be more than simple and less than worldly-wise ;*

*So be not overhasty but choose with wary eyes ;
A seller MAY be sightless but never he who buys !*

علم و جاہل میں کیا فرق ہے

ہیں چہل میں سب عالم و جاہل ہمسر
آتا نہیں فرق اس کے سوا اُن میں نظر
عالم کو ہے علم اپنی نادانی کا
جاہل کو نہیں چہل کی کچھ اپنے حیر

WHAT THE DIFFERENCE IS BETWEEN A WISE MAN AND A FOOL¹

In ignorance all men, wise or foolish, are equal,
No difference between them is perceptible save this —
The wise man has knowledge of his own unwisdom,
The fool of his ignorance has not the slightest notion

موجودہ ترقی کا انجام

پوچھا حو کل انجام ترقی بشر
یاروں سے کہا پیر معال نے ہنس کر
باقی نہ رہیگا کوئی اسل میں عیب
ہوجائیں گے چہل چہلا کے سب عیب ہنر

THE COAL OF MODERN PROGRESS

When yesterday they inquired the limit of man's progress
'Mine host,' with a laugh, thus replied to my friends, —
'There will not survive at last any fault in man,
By paring and paring they will all become merits'

¹ Or perhaps more literally, 'between a learned man and a dunce'

XXV

*Lo ! Lettered or unlettered, no man is truly wise,
 Yet twixt their common folly this difference doth arise :—
 The Wise of his unwisdom is ever well aware,
 The Fool his depths of folly can never realise.*

XXVI

*When yesterday One questioned WHITHER Man's progress tends,
 Mine Host with mirth responded to his assembled friends :
 ' Man will at last be perfect as each fault's sinfulness
 Is stage by stage diminished and so as virtue ends.'*

مصرف کو کبونکر فراغت حاصل ہو سکتی ہے

اک منعم مصرف نے یہ عائد سے کہا

کر میرے لئے حق سے مراعات کی دعا

عائد نے کہا یہ ہاتھ آٹھا کر سوئے چرخ

محتاج کر اس کو حلد اسے بار خدا

HOW SALVATION¹ MAY BE OBTAINED FOR A SPENDTHRIFT

A munificent spendthrift spoke thus to a pious man,

'Utter on my behalf a prayer to God for my salvation!'

The pious man raised his hands to heaven, and said,

'Hasten, O God Almighty! Thy making this man a pauper.'

کام کی جلدی

یہاں رہنے کی مہلت کوئی کب پاتا ہے

آنا ہے اگر آج، تو کل حائما ہے

جو کرے ہیں کام ان کو جلدی دیکھاؤ

طلسی کا پیغام وہ چلا آنا ہے

DESPATCH OF BUSINESS

For waiting, in this world, when does any find respite?

If to day he is arriving, to morrow he departs

What things you have to do, accomplish them with speed;

The missive for your summons is *there*!—coming towards you

¹ Lat., ease—freedom from care.

XXVII

*A Spendthrift to a Pious Man proffered an earnest plea,
Pray to God that he may grant salvation unto me !'*

*The holy man looked upward and straightway prayed this prayer,
Hasten, O God Almighty, and grant him poverty !'*

XXVIII

*In this world's hurried sojourn none can afford delay,
Lo ! You must leave to-morrow who but arrived to-day,*

*The summons for your going, immutable, draws nigh,
Gird up your loins and hasten, accomplish while you may.*

عرض

ہے نفس میں انسان کے حلقی یہ مرض
 ہر سعی یہ ہوتا ہے طلبگار عرص
 جو حاصل خدا کے لئے یہ کام کئے
 دیکھا تو بہل آئیں یہی نہیں کوئی عرص

SELF INTEREST

There is in the self of man, by nature, this disease
 That he seeks a compensation for each effort he makes,
 Deeds which I had done purely for God's sake—when I looked,
 There was hidden in them even some selfish aim

انقلاب روزگار

سب کے ہزاروں گہر اُچڑھاتے ہیں
 مگر مگر کے علم لاکھوں اکھڑھاتے ہیں
 آج اس کی ہے قرب توکل اس کی بڑی
 سن س کے یو نہیں کبیل بگڑھاتے ہیں

THE VICISSITUDES OF FORTUNE

Homes peopled and peopled, are deserted—by thousands
 Standards, fixed and fixed, are uprooted—by lakhs,
 If A booms to day—to morrow B has his turn,
 Thus game after game as soon as made is but marred ¹

¹ Lit., 'Games made and made are just so being marred

XXIX

*The heart of Man, by nature, in some strange way is flawed,
Whereby for every effort he seeketh a Reward ;*

*E'en my deeds of Piety had, when I looked again,
Hidden springs of selfishness that could not be ignored.*

XXX

*Thousands of homes once teeming deserted stand to-day ;
Standards that once were sacred, Mankind no longer sway ;*

*To-day THIS one is Sultán, to-morrow THAT one rules ;
Nothing is so enduring as to defy decay.*

۳۱

تقاضائے سن

حالی کو حوصلہ سرورہ خاطر پایا
 بوجہا باعث تو ہنس کے یہ درمایا
 رکھو نہ اب اگلی محنتوں کی اُمید
 وہ وقت گئے اب اور موسم آیا

THE TYRANNY OF YEARS

When they found Hâh yesterday coldhearted,—as they thought
 They inquired the reason—he laughed and thus replied,
 'Don't cherish the hope now, of those former socialities,
 Those times have gone by another season has arrived'

۳۲

حسکو زندگی کا بھروسہ نہیں وہ کوئی نرّا کام نہیں کر سکتا
 دنیا کو ہمیشہ نقشِ دانی سمجھو
 رو داد جہاں کو اک کہانی سمجھو
 پر خم کرو آغار کوئی کام مَرّا
 ہر سانس کو عمرِ حارِ دانی سمجھو

A MAN WHO HAS NO TRUST IN LIFE CANNOT ACHIEVE ANY GREAT WORK

This commonplace world—you may call a fleeting picture,
 All that happens in the universe—you may deem an idle tale
 But, when you set your purpose to any noble work,
 Think every breath you draw to be life eternal

XXXI

*When changed his friends found Háli, lacking his former cheer,
 They asked him for the reason:—he laughed, ‘Friends gather near,
 ‘Those brave old days are ended, no more shall I carouse—
 ‘Past are my Spring and Summer, my Autumn days are here.’*

XXXII

*This world may be a picture, but fleeting, transitory,
 And all that therein happens an idle tale—may be,
 But, he who would accomplish some noble task, worth-while,
 Must feel that all his labours are for Eternity.*

آثار زوال

آنا سرزمین و ملک پر اطمینان
اولاد کو سستی پہ قناعت کا گمان
بچے آوارہ اور بیسکار جوان
ہیں ایسے گہرائے کوئی دن کے مہمان

SIGNS OF DECADENCE

The fathers—secure in their land and possessions,
The sons—with a dream of contentment in indolence,
The children running riot, the young men doing nothing,—
Such families are here only as 'guests of a few days'

شان ادبار

صحرا میں جو پایا ایک جٹیل میدان
برسات میں سدرہ کا نہ تھا حس پہ نشان
مابوس نئے حس کے حوتے سے دھقان
یاد آئی ہمیں قوم کے ادبار کی شان

THE TROPHIES OF REVERSE

In the desert when I came upon a bare bleak plain,
On which in the rains there was no sign of verdure,
Which the peasants had long ceased to have the heart to till,—
I thought on the trophies of reverse of my race

XXXIII

*Lo! Fathers without effort, secure in wealth and lands ;
The sons content to idle and never soil their hands ;
The children running riot, the young men without work,
For families decaying full swift run out the sands.*

XXXIV

*I chanced once in the desert upon a bare bleak plain,
Whereon no verdure flourished, not even after rain,
Where not a peasant laboured,—my thoughts turned sadly to
My race once great, now sterile, to blossom ne'er again.*

۳۵

علامت بغائی

ہر دم میں آدمی کے لائق ہوا
 شیریں سخمی سے شہد مائق ہوا
 ممکن نہیں جھٹک کہ وہ ہو دلمیں بغاوت
 اسرار نہیں مقبول حلائق ہوا

THE DIAGNOSIS OF INSINCERITY

In every assemblage to win shouts of applause,
 Through blandness of verbiage to become 'pure honey',
 Is not possible,—until there be insincerity in the heart
 It is not an easy task, being popular with all men

۳۶

مسلمانوں کی بے مہری

حسب یک کہ بہر دشمن احوال پکا
 ہوتا نہیں مومس کا اب اسلم پکا
 ہم قوم کی حشر مانگتے ہیں حق سے
 سننے ہیں کسی کو حسب مسلمان پکا

THE UNCHARITABLENESS OF MUSALMANS

Not until he be a *thorough* enemy of our brothers
 Is the faith of a believer reckoned *thorough* nowadays
 I pray the Almighty to have pity on our race,
 When I hear 'a *thorough* Musalman' said about any one

XXXV

*To win ALL men's acceptance and their respect retain,
 With honeyed words to flatter and wide laudation gain
 Is passing hard,—to do it needs insincerity,
 Without which all your efforts will be but labour vain.*

XXXVI

*Unless a son of Islám hates all of alien creed
 His faith these days is suspect, suspect in word and deed,
 So when I hear one lauded, 'True Musalman is he',
 I pray again to Allah 'Have pity on our need'!*

۳۷

مکرویا

حالی رہِ راستِ حو کہ چلتے ہیں سدا
 خطرہ اُنہیں کرک کا نہ نہ شیریں کا
 لیکن اُن بھیڑیوں سے واجب ہے حذر
 بھیڑوں کے لباس میں ہیں حو حلوة نما

DECEIT AND HYPOCRISY

Hâh! Those who travel on the straight road always,
 Incur no risk of wolves, nor terror of lions
 But vigilance is needed against those sheep-raveners,
 Who make a fair appearance in the clothing of sheep

۳۸

حوشر قنالت

ہیں بے شعروں میں قنالت کے نشانی
 پوشیدہ ہیں وحشیوں میں اکثر انسان
 عاری ہیں لباسِ تربیت سے درمہ
 ہیں طوسی و زاری انہیں شکوہ میں نہاں

THE GERM OF POTENTIALITY

There are signs of capability in the wholly untaught,
 Disguised among savages are many human beings
 They are innocent of any garb of education, otherwise
 The learned Tusî and the Great Razi are hidden in these shapes ¹

¹ Refers to Nasiruddin Tusî and Fakhruddin Razi—two well known Arabic authors

XXXVII

*Háli! Those who travel straight and keep the road always
Need have no fear of lions, nor any beast that preys ;*

*Yet be on guard, my brother, for there be wolves who lurk
In the guise of peaceful sheep and raven in the ways.*

XXXVIII

*Know! E'en in the unlettered there is ability
And 'neath a rude exterior may lurk humanity.*

*Famous men of Tus or Raz, for all their vanity,
But for their education mere savages would be.*

علم

اے علم کیا ہے تو نے ملکوں کو نہال
عائب ہوا تو جہاں سے رہاں آیا زوال
اُن پر ہوئے عیب کے حیرانے معنوح
جن قوموں نے تہرایا تجھے راس المال

KNOWLEDGE

O Knowledge! by thee have whole nations been enriched,
From wherever thou has vanished, there has come decay,
The treasures of the hidden world have been unlocked for those
Races who have established thee as their stock in trade

ایضاً

اے علم کلید گنج شادی تو ہے
سر چشمہ نعمات و ایادی تو ہے
آسائش درجہاں ہے سایہ میں ترے
دیا کا وسیلہ دہن کا ہادی تو ہے

Thou, Knowledge! art the key to the storehouse of joy;
Thou art a swelling fountain of gifts and benefits,
Rest in respect of both worlds is under thy shade,
Thou art a means of subsistence here, and a guide to the hereafter.

XXXIX

*Fair Wisdom ! By whose favour whole nations riches gain,
While swift decay hath stricken those who Thy arts disdain ;
Thou dost disclose the secrets of this World's treasure house
To those far-sighted peoples who of Thy lore are fain.*

XL

*Hail Wisdom ! Of joy's storehouse Thou art the magic key ;
Of all delights the fountain, source of prosperity ;
Rest Here and Rest Hereafter are found beneath Thy shade ;
Provider in THIS Lifetime, Guide to the Life to Be.*

۴۱

علم

و تھہ ہے بہال حیسى معرف کی زمیں
 مشرق کو وہ ویس تھہ ہے اے علم نہیں
 شاید اے علم ماہ بخشش کی طرح
 رشتی ہیں شعاعیں تری محدود رہیں

KNOWLEDGE

So rich as the region of the West is through thee,
 Like bounty to the East from thee, O Knowledge! there is none
 Ah Knowledge! can it be that, like the moon of Nakhshab,¹
 Thy rays of light are limited to that one spot?

۴۲

خاندانی عرت

بیٹا دیکھے نہ حب تلک دل سے
 عرت نہیں اُس کو باپ کی عرت سے
 سرچو تو ہے وصلہ کا نسب بھی عالی
 پر اُسکو شرف نہیں کچھ اس نسب سے

FAMILY HONOURS

Until a son free himself from baseness of his own,
 He inherits no honour from his father's honour.
 If you reflect—rubbish too has a lengthy pedigree,
 But is not ennobled in the least by the connexion

¹ The 'Veiled Prophet' of Khurāsān who claiming miraculous powers pretended to make the moon rise from a well at Nakhshab. It is said that after his death a bowl of quicksilver was found at the bottom of the well. His opponents denounced the impost on the ground that the semblance of the moon was always at the full and always in the same place.

XLI

*Full richly hast Thou dowered the Regions of the West,
The East, alas! O Wisdom! Thou hast not likewise blest.*

*Can it be true, O Wisdom, Thou art like Nakhshab's Moon
Which bathed one spot with radiance, in darkness left the rest?*

XLII

*No son can from his father inherit any fame
Until for his own efforts he can some merit claim ;*

*E'en rubbish may inherit a lengthy pedigree,
Yet that gives it no value—'Tis Rubbish all the same!'*

عزت کس چیز میں ہے
 دولت لے کہا معبود سے ہے عزت ہے کہاں
 فرمایا ہنر لے، میں ہوں، عزت کا نشان
 عزت بولی، غلط ہے دونوں کا بیان
 میں بید ہوں حق کا جو ہے بیکسی میں بہاں

IN WHAT THING IS HONOUR

Wealth said, 'Wherever honour exists, it is from me'

Culture affirmed, 'I am the true badge of honour'

Then honour spoke, and said, 'The claim of each of you is wrong,
 I am the secret of Eternal Truth which is hidden in Goodness'

توقع بیجا

ہیں ہمارے رفیق، پر مصیبت میں نہیں
 ساتھی ہیں غم کے ایک دل میں نہیں
 اُس بات کی اسل سے توقع ہے غلط
 جو دوع بشر کی خود حلقہ میں نہیں

MISPLACED EXPECTATION

Our friends are good comrades—but not in adversity,

Our relations stand by us—but not in disgrace,

Vain is the expectation of that thing from a man,
 Which is not in the nature of the species called mankind

XLIII

Wealth said, 'Wherever honour exists, the meed is mine.'

Quoth Culture, 'Of all honour I am the badge and sign.'

*Said Honour's Self, 'That secret I am which hidden lies
'Deep down within all Goodness, Eternal Truth Divine.'*

XLIV

My friends are loyal comrades—save in adversity ;

Save in disgrace my brethren cleave closely unto me ;

*Mankind is ever faithful UNTIL their faith is tried,
So in that hour of trial expect not loyalty.*

عقل اور دوستی متصاد ہس
 ہے عقل میں جس قدر کمی اور بیشی
 اتنی ہی معاشرت ہے یل اور خویشی
 وہ دوست نہیں جس نے کیا فکر مال
 صدیس ہیس دوستی و دور اندیشی

REASON AND FRIENDSHIP ARE CONFLICTING TERMS

As far as the rise or fall extends in a man's reason,
 So wide is the range of his estrangement and affection
 Who has thought of the consequence, is no longer a friend,
 Two mutual opposites are friendship and foresight

عیش و عشرت
 عشرت کا ثمر تلخ سدا ہوتا ہے
 ہر قہقہہ پیغام نکا ہوتا ہے
 جس قوم کو عیش دوست بنا ہونمیں
 کہتا ہوں کہ اب دیکھئے کما ہوتا ہے

WANTON SELF INDULGENCE

The fruit of dissipation always becomes bitter
 Each burst of laughter is but a forerunner of tears
 Whatever race I find given over to pleasure,
 I say to myself, 'See now! what is going to happen?'

XLV

*Fast as cold Reason waxes so true affection wanes,
As much as it decreases so much affection gains.*

*Unworthy is that friendship which calculates the cost,
Love that is worth the loving cold caution e'er disdains.*

XLVI

*The fruits of dissipation turn bitter with the years,
Wild joy's flamboyant laughter is followed oft by tears.*

*Woe to those purblind Peoples, who but for pleasure live,
Whose Present holds no wisdom, whose Future holds no fears.*

عیش و عشرت

اے عیش و طرب تو نے کہاں راج کیا
 سلطان کو گدا عی کو محتاج کیا
 ویراں کیا تو نے دیسوا اور نسل
 بغداد کو قرطہ کو نکاح کیا

WANTON SELF INDULGENCE

O riotous living ' where thou hast had dominion,
 Thou hast made the king a beggar, the wealthy man needy
 Thou madest a solitude of Babylon and Nineveh,
 Thou broughtest destruction upon Baghdad and Cordova

عبت

روح ہے ہر اک دم کی اب عیب میں
 بدگوئی حلق ہے ہر اک صحبت میں
 اوروں کی برائی ہی پہ ہے منہر وہاں
 جوبی کوئی بات نہیں جس آہ میں

SLANDER

The éclat of every party, now, consists in slander,
 Backbiting God's creatures is the rule at every gathering
 It is only of others' foibles that a people can boast,
 Who have not one excellence left within themselves

XLVII

*O foolish Dissipation ! Where'er Thy writ hath run
Kings, cities, wealth, and greatness have vanished one by one.
Through Thee Baghdad is fallen, Cordova is no more,
Proud Nineveh a ruin, a desert Babylon.*

XLVIII

*Lo ! Envy, Hatred, Malice, and all unkindliness
Inform men's conversation with littlemindedness,
Only each other's foibles can interest some folk,
When not one single virtue do they themselves possess.*

۴۹

عشق

اے عشق کیا تو نے گہرائوں کو نبھا
 پیروں کو خواب اور جوانوں کو نبھا
 دیکھا ہے سدا سلامتی میں تیری
 قوموں کو ذلیل، خاندانوں کو نبھا

PASSIONATE LOVE

O Love! thou hast caused whole households to be ruined;
 Old men to be dotards, and young men to be ruined;
 In thy felicitations evermore I have seen
 Nations brought low, and long lineages ruined.

۵۰

سبب زوال سلطنت

دیکھو جس سلطنت کی حالت درہم
 سمجھو کہ وہل ہے کوئی برکت کا قدم
 یا تو کوئی بیگم ہے مشیر دولت
 یا ہے کوئی مولوی وزیر اعظم

HOW A GOVERNMENT LOSES VIGOUR

When you see the affairs of any kingdom upside down,
 You may take it that the footfall of some *Godsend* is upon it.

Either there is some *lady* a privy councillor of state :—
 Or else the prime minister is some *learned professor*.

XLIX

*O all-absorbing Passion! What homes Thou hast betrayed,
What old men rendered foolish, what young men crazy made!*

*Yea, Thy unbridled worship has brought great nations low,
Proud pedigrees has tarnished or in abasement laid.*

L

*In the affairs of nations if there should be some flaw,
Seek ye the hidden canker that gnaweth at the core.*

*May be some lovely woman who doth the reins usurp,
Or some crank's facile theories which facts as facts ignore.*

دین و دنیا کا رشتہ

دنیا کو دیئے دیں بے اسرار و حکم
 دیا نے کمر دیں کی تہامی حس دم
 گر دیں کی مملوں بہت ہے دیا
 دیا کے ہی احسان نہیں دیں پہ کم

THE RELATION OF CHURCH AND STATE

Religion gave the world revelation and guidance,
 What time the world supported the loins of religion
 If the world owes religion a heavy debt of gratitude,
 On religion too her owings to the world are not light

آزادگان راستبار کی تسکین

یاروں میں نہ پایا جب کوئی عیب و گناہ
 کاسر کہا واعط نے آپہیں اور گمراہ
 جھوٹے کو نہیں ملتی شہادت حسرت
 لاتا ہے خدا کو اپنے دعوت پہ گواہ

IMPUTING INFIDELITY TO HONEST (AND RIGHTEOUS) FREE THINKERS

Though he found in my friends nothing blameworthy or sinful,
 The preacher denounced them as 'Infidels' and 'Lost souls'.

When evidence is wanting to a false accuser,
 He dares to name 'God' as a witness to his charge

LI

*So long as Men supported the pillars of their creed,
Religion gave them wisdom and guidance in their need.*

*Though deep debts to Religion are owing from Mankind,
Yet to Mankind Religion owes gratitude indeed.*

LII

*Though in my friends the Preacher found neither sin nor shame,
As ' Infidels ' and ' Lost Souls ' he lashed them just the same :*

*For lack of other witness how oft these zealous men,
To justify their charges, will dare to use God's name !*

بے پروائی اور بے عزتی
 اسباب بہ گر نظمِ حیا کا ہے مدار
 اُس قوم کا جنتا ہے حالی دشوار
 عزت کی نہیں ہے حس کو ہرگز پروا
 دلک سے نہیں ہے حس کو ہرگز کچھ عار

APATHY AND COMPLACENCY

If the order of the Universe depends upon motives,
 It is hard work, O Hâh! to arouse that race,
 Which cares not for its honour in the very least degree,
 And takes not the least degree of shame from its disgrace

عفو نارحود قدرت انتقام
 مہرِ سی لے نہ کی عرص کہ اے نارِ خدا
 معقول نہرا کس ہے بددیں میں سوا
 ارشاد ہوا بددہ ہمارا وہ ہے
 حوالے سکے، اور نہ لے سہی کا بدلا

FORGIVENESS WITH A PRESENT POWER OF REVENGE

Moses uttered this thought 'O God Almighty!
 Who most of all Thy servants, is accepted by Thee?'
 There issued the instruction 'My servant is he
 Who can take and will not take, revenge for injury'

LIII

*If there must be 'high purpose' for progress to take place,
Hard must thou labour, Háli, to elevate that Race
Which cares not for its honour, regards not its decline.
Nor feels the least iota of shame for its disgrace.*

LIV

*Moses prayed, 'Almighty One, make Thou Thy pleasure plain,
Who foremost of Thy servants Thy favour will obtain ?'
There issued the commandment, 'Lo, favoured shall he be,
Who, 'though occasion offers, doth from revenge abstain.'*

سختی کا جواب نرمی ہے
 منہ کو جہاں تلک ہو دیجے تسکین
 زہر اگلے کوئی تو کیجے مائیں شیریں
 غصہ غصہ کو اور ہڑکاتا ہے
 اس عارضہ کا علاج بالمثل نہیں

THE ANSWER TO HARSHNESS IS MILDNESS

So far as may be, treat a 'mischief' discreetly,
 If any one spit poison at you, give him words of nectar.
 Anger only makes anger flare up more fiercely,
 In this disease, *similibus similia Non curantur*.

شمت

تیمور نے اک مورچہ پر دیوار
 دیکھا کہ چڑھا دانے کو لیکر سوار
 آخر سر نام لیکے پہنچا تو کہا
 مشکل نہیں کوئی پیش ہم دشوار

COURAGE

Tamurlane watched a tiny ant under a wall
 Crawl upwards a hundred times with one grain of corn,
 At last it reached the top with the grain, then he said,
 'No arduous exploit is impossible to courage'

LV

*Let not Despite nor Malice ever disquiet thee,
Confront abuse and slander with honeyed suavity.
High words but fan the fire ; recrimination shun.
Remember, ' Ne'er for anger was anger remedy.'*

LVJ

*Once Tamurlane was watching an ant climb up a wall
An hundred times essaying an hundred times to fall ;
At last it gained the summit ; then cried out Tamurlane
' Lo, true and steadfast courage can dare, accomplish, all.'*

کم ہمتی

حربہ و قدریہ کی بحث و تکرار
 دیکھا تو نہ تھا کچھ اس کا مذہب پہ مدار
 جو کم ہمت تھے ہو گئے وہ محذور
 جو نا ہمت تھے اس گئے وہ مختار

COWARDICE

Those endless disputes about Fate and Freewill¹,—
 When I looked at them, I found they do not hinge on any creed
 Those men who were cowardly have always yielded to fate,
 And those possessed of courage have exercised free will

پشیمانی

انجام ہے حر کفر کی طعیانی کا
 ثمرہ ہے وہی عجب و نادانی کا
 لذت سے بدامنیوں کی جانا ہمے
 'دورح' بھی ہے اک نام پشیمانی کا

REMORSE

What comes in the end to overweening unbelief,
 That same is the fruit of mere neglect and ignorance
 I have learnt from the bitter taste of many contritions,
 That 'Hell' is but a name for what we call Remorse

¹ Lit. 'between the fatalist and the believer in free will'

LVII

*We prate of 'Fate' and 'Freewill'—bethink ourselves so wise,—
Yet no Law doth enjoin them and no Creed sanctifies.*

*Cowards have always sheltered behind the plea of 'Fate',
While those possessed of courage their 'Freewill' exercise.*

LVIII

*Remorse, the certain guerdon of those who have no creed,
Remorse, the fruit they garner who neither care nor heed,*

*Remorse, exceeding bitter, which I so oft have known,
Remorse, the unavailing,—Remorse is 'Hell' indeed.*

تاسف در وفات نواب سیاء الدین احمد خان مرحوم نیز تخلص دہلوی

قمری ہے نہ طاؤس نہ کنگ طیار
آتے ہی خراں کے کرگئے سب پرواز
تہی داغ کی یادگار اک بلبل زار
سو اُس کی بھی گل سے بھیسی اُنی آواز

A LAMENT ON THE DEATH OF THE LATE NAWÁB ZIYÁ UDDIN
AHMAD KHÁN (KNOWN AS 'NAIYAR') OF DELHI

No turtle dove,—no peacock,—no mocking chakor,—
These all took their flight at the first approach of Autumn
One token of the Spring lingered—the plaintive nightingale,
And his voice, since yesterday, is audible no more

۶۰

تاسف

عالم ہے نہ شیفتہ نہ بیر باقی
وحشت ہے نہ سالک ہے نہ انور باقی
حالی اب ابھری کورم یاراں سمجھو
باروں کے جو کچھ داغ ہیسی دل پر باقی

Not Ghálīb, nor Shefta, nor Naiyar remain,
Not Wahshat, nor Sálík, nor does Anwar remain,
Now must you accept, Hah! for that circle of friends,
Those scars upon your heart, which will for ever remain

LIX

*Birds, whose songs made music in the dawning of the year
 All spread their wings and vanished when Autumn mists drew near,
 That plaintive Nightingale alone remained to us of Spring,
 But now His voice of silver we shall no longer hear.*

LX

*Ghálíb, Shefta are taken—Naiyar comes not again
 Wahshat, Sálík and Anwar—You look for them in vain—
 Háli! Your band of brothers, alas! are gone—although
 The scars they've left will ever upon your heart remain.*

معنت

معنت ہی کے پہل ہیں یہاں ہر اک داس میں
 معنت ہی کی برکتیں ہیں ہر حرم میں
 موسیٰ کو ملی یہ قوم کی جو پائی
 حب تک یہ چرائیں نگرانی مدین میں

LABOUR

What fruit is in each lap, is the fruit of labour here,
 And all that is harvested are God's blessings on labour, ¹
 To be 'Shepherd of his people' was not given to Moses,
 Until he had tended goats in the land of Midian

ترب کدائی

اک مرد تروانا کو حوسائل پایا
 کی منی کے مسلام اور بہ شرمایا
 بولا کہ ہے اسکا انکی گردن پہ وناں
 دے دے کے چہوں کے مانگنا سکھایا

INCITEMENT TO BEGGARY

A sturdy young man, whom I once found begging,
 Was sharply reprov'd by me, and put to open shame
 Then said he, 'The plague of this hangs on their necks,
 Who taught me to beg by always giving when I asked'

¹ Lit., 'The fruits of labour only are in each skirt (held up to contain them) & blessings (of God) on labour only are in each garner'

LXI

*No harvest has been garnered save that which toil has sown—
 No harvest e'er is blessed that labourless has grown—
 'The Shepherd of his people'e'en Moses ne'er became,
 'Till in the land of Midian he herded goats—alone.*

LXII

*I once reproved a beggar who alms of me did claim
 In that, 'though young and lusty, he begged and had no shame—
 Said he, 'Reprove the Foolish whose misplaced charity
 'Encourages all beggars—not unto us the blame.'*

۶۳

تکفیر اہل اسلام

کہا فقہا کا مومنین کو نے دس
 سنتے سنتے یہ ہو گیا ہم کو بغیر
 موس سے ضرور ہو کا مرقد میں سوال
 تکفیر بھی کی تمی فقہا نے کہ نہیں

IMPUTING INFIDELITY TO MUSLIMS

From hearing so often raised against true believers
 The schoolmen's cry, 'Unorthodox,' we are now convinced of this —
 Undoubtedly a Muslim will be asked in his grave,
 'Did the Schoolmen denounce you as an Infidel or not?'

۶۴

ترک عاشقانہ گوئی

کچھ قوم کی ہم سے سوگواہی سے لے
 کچھ چشم بہاں میں اپنی حواہی سے لے
 انسان قیس و کوہکس یاد نہیں
 چاہو تو کہنا ہم سے ہماری سے لے

ADIEU TO LOVERS' TALK

Some word of the people's ills from us you will hear,
 Some word of our fall in men's esteem you will hear
 Romances of Qais and Kohkan¹ we have forgotten,
 If you want one—from us—our own tale you will hear

¹ Qais, better known by his title Majnun (the distracted) was the lover of Laila celebrated in Arabic poetry. Kohkan (the rockhewer) is the title of Farhād, the lover of Shīrīn, celebrated among the Persians.

LXIII

*So oft 'gainst true believers we hear the Zealots cry :
 'Unorthodox !' (for bigots are hard to satisfy)*

*It almost seems that Muslims even when laid to rest
 Their earthly Orthodoxy will have to justify.*

LXIV

*We talk of 'Social evils'—the 'People's woes' bemoan—
 Of reputations tarnished (especially our own)—*

*Romance and tales romantic thrill and delight no more—
 The starkest Realism now holds the field—alone.*

تنزل اہل اسلام

پستی کا کوئی حد سے گزرنا دیکھ
اسلام کا گر کر نہ اُٹھنا دیکھ
ماتے نہ کہی کہ مدھے ہر حر کے بعد
دیر کا شلے حر اُٹھنا دیکھ

THE FALL OF THE PEOPLE OF ISLĀM

Would anyone see humiliation transgressing her limits ?
Let him look at Islām, not lifting her head after falling
That high tide follows low tide, he would never admit,
Who should watch the ebbing wave of this ocean of ours

اول کوشش اور بعد دعا

کوشش میں ہے شرط ابتدا اسان سے
پھر چاہئے مابقی مدد یرداں سے
حتیک کہ نہ کام نہسا و ناز سے لیا
پائی نہ نکلت روح نے طوفان سے

EFFORT FIRST AND PRAYER NEXT

In effort lies the first pledge of success for any man ,
And next he ought to pray for help from the Almighty
It was not until he used hand and arm that Noah
Obtained the boon of rescuing his race from the deluge

LXV

*If you would see the limits to which Decline can go—
Regard the lot of Islám—that proud head fallen low—
And, seeing, who would credit that every tide must turn?
That so complete an ebb-tide will turn again and flow?*

LXVI

*FIRST labour to your utmost if you would aught attain—
THEN pray for God's assistance lest labour be in vain—
When menaced by the Deluge, his Race in peril stayed
Till Noah's self wrought greatly with his stout hand and brain.*

کام کرنا جان کے ساتھ ہے
 ہے جان کے ساتھ کام اسل کے لئے
 بدتی نہیں زندگی میں نے کام لئے
 جیتے ہو تو کچھ کیجئے زندگی کی طرح
 مردوں کی طرح جئے تو کیا خاک جئے

TO BE WORKING AGREES WITH MAN'S VITALITY

Work is indispensable to Life for all human kind,
 No zest is in living save with some work being done
 You live ?—then be doing something to show you are alive,
 What death in life have they, who have lived like corpses ?

جھوٹی نمائش

ہیں جھوٹ کے سچ میں سب سمجھنے والے
 دے دے دالوں سے کم ہیں ہوئے والے
 گہڑیاں رہنی ہیں جس کی حدوں میں مدام
 اکثر ہیں وہی وقت کے کہوئے والے

FALSE SHOW

All persons are apt to dilute truth with fiction,
 Men being anything are rarer than those who pretend to be
 Those people in whose pockets watches ever dwell
 Are often precisely those who most waste their time

LXVII

For Life work is essential the while Thou draweth breath—

There is no zest in living unless Thou laboureth—

' So while Thou live'st be doing and show Thou art alive—

For those whose lives are lifeless but live a living-death.

LXVIII

Men oft the Truth embroider with 'Fiction fancy free'—

And able men are rarer than those who feign to be—

*Those men who count the hours, and mark each minute flown,
Are just the men who squander their time most wastefully.*

چند عیب بہت سی خوبیوں کو بھس مٹا سکتے
 موجود ہر ہون ذات میں حس کی ہزار
 بدطبی نہ ہو، عیب اسمیں اگر ہوں درچار
 طاس اُس کے پائے رشت پر کر کے نظر
 کر حس و جمال کا نہ اُس کے انکار

A FEW DEFECTS CANNOT OBLITERATE MANY EXCELLENCES

If a thousand fine qualities are patent in a man,
 Do not grudge your esteem to him for one or two defects
 Because your eye has fallen on the peacock's ugly legs,
 You must not deny the grace and splendour of his beauty

سکوت درویش حاصل

مصرفِ حوہوںِ رطیقہ حوائی میں ہیں آپ
 حیر اپنی سمجھنے کے رانی میں ہیں آپ
 بولیں کچھ مدہ سے نا نہ بولیں حصرت
 معلوم ہے ہمکو حتیٰ پانی میں ہیں آپ

THE TACITURNITY OF AN IGNORANT DERVISH

So deeply engrossed upon your text is Your Honour,
 Silence is your safest course —so thinks Your Honour?
 Open your mouth, and speak,—or do not speak—Your Highness!
 I have my own gauge of the depth of Your Honour

LXIX

*If with a thousand virtues a man should be endowed
 Let not some trifling defect your judgement of him cloud—
 If in the Peacock's beauty your eye some blemish finds
 Are all his grace and splendour no credit then allowed?*

LXX

*Dig down into your Korán—deep—deep,—O Holy One!—
 Silence perhaps is safest—it keep, O Holy One!—
 Open your mouth, or close it—what matters it to me
 Who hold you and your knowledge so cheap, O Holy One!*

ملحدوں کا طعن مسلمانوں پر
 کہتا تھا کل اک منکر قرآن و خبر
 کیسا ایسے کے یہ اہل قبلہ ناظم نر کر
 کچھ دم ہے تو میدان میں آئیسی رزنہ
 کتا بھی ہے شیر اپنی ٹلی کے اندر

THE REPROACH OF UNBELIEVERS AGAINST MUSALMÁNS

A scoffer of Holy writ¹ was saying yesterday,
 'What will these men of the Qibla get, squabbling among themselves?
 If they have courage, let them come into the open,—otherwise
 Any dog too is a lion, inside his own lane.'

دھری کا الہام گور پرست پر
 اک گور پرست نے یہ دھری سے کہا
 ہوگا نہ شقی کوئی جہاں میں تجھ سا
 دھری نے کہا کہ کیسا خدا کا منکر
 اُس سے بھی گیا، کہ جس کے لاکھوں ہوں خدا

THE MATERIALIST'S RETORT UPON AN IDOL WORSHIPPER

A worshipper of graves spoke thus to a materialist,
 'There will not be a reprobate in the world like thee.'
 The materialist said, 'What! Is any denier of God
 More far gone than one who may have lakhs of little gods?'

¹ Lat, 'of the Qur'an and (recorded) tradition'

LXXI

*A scoffer of the Korán was saying yesterday
 Why do these Priests in squabbles fritter their strength away?
 Let them take heed,—and courage,—or else they'll find each lane
 Will hail some dog as 'Lion', and cower'neath HIS sway.*

LXXII

*A worshipper of Idols cursed One who did deny
 That ANY God existed—the latter made reply :
 'Think you that man more evil who owns no God—or he
 Who little Gods in thousands doth praise and glorify.'*

دانا کا حال نادانوں میں

کیا برق، سماعت نہ ہو جب کانوں میں
 دانائی کی باتوں میں اور انسانوں میں
 غرت میں ہے اجنبی مسافر جس طرح
 دانا کا بھی حال ہے نادانوں میں

THE FLIGHT OF A WISE MAN AMONG FOOLS

What difference—if the ears have no sense of hearing—
 Between the words of wisdom, and old wives tales ?

Strange as a pilgrim in a land far from his home,—
 Just so is the plight of any wise man among fools.

روانم کی حد

دھوئے گی ہے اے روانم جا باقی
 کپڑے پہ ہے جب تلک کہ دھوا باقی
 دھو شوق سے دھوے کر پہ اتنا نہ دگر
 دھوا رہے کپڑے پہ، نہ کپڑا باقی

THE LIMIT OF REFORM

For washing, O reformer ! there is good reason left,
 So long as any stain upon the cloth is still left ;

Wash the stain with a will —but do not rub so hard
 That no stain upon the cloth—and no cloth be left

LXXIII

*Those without understanding no difference can see
Betwixt the words of wisdom and crass stupidity—*

*No pilgrim feels more lonely exiled in foreign lands
Than does a wise man stranded with fools for company.*

LXXIV

*For washing—O Reformer!—so long as any stain
Is left, you have good reason—wash then with might and main—*

*Yet have a care when washing, from over zeal refrain
Lest when the stain has vanished no fabric doth remain.*

اپنی تعریف سکر ناک چڑھانا

تعریف سے کہل جاتے ہیں نادانی میں العور
 داناؤں کے ایکس نہیں ہرگز یہ طور
 ہوتے ہیں بہت وہ مدح سنکر ناحوش
 مقصود یہ ہے کہ ہو ستائش کچھ اور

CONTEMPT OF ADMIRATION

Fools grin with delight at any praise forthwith,
 But such is not by any means the way of wise men
 When they hear their praises, they are greatly displeased,—
 They want something better in the way of commendation¹

حسن ظن اعلیٰ حال ہنس کھلنے دیتا

صوفی کو کسی نے آرمایا ہی نہیں
 بیکی میں شک اُسکی کوئی لایا ہی نہیں
 ہو سکے رائج میں بھی شاید کچھ کہوت
 پر اُس کو کسی نے یہاں تپایا ہی نہیں

A GOOD OPINION DOES NOT LET THE REAL TRUTH REVEAL ITSELF

The Soofee (may be perfect, but) no one has ever tried him,
 No one has ever dared to hint a doubt of his goodness

There may be in current coin too, perchance, some alloy,
 But no one has ever tested it as yet in this country

¹ The word 'sur' may mean 'more' or 'different'

LXXV

*The Fool doth welcome praises and greets them with delight,
 Whereas the wise man scorns them—knowing them cheap and trite,—
 By vain and empty praises they merely are displeased
 Who look for something better as being theirs by right.*

LXXVI

*A Soofee may be perfect—but none have ever tried
 Him out, and so his goodness hath never been denied ;
 There MAY in current coinage some base alloy be found
 Though no one in this country that fact has verified.*

دینداروں کی برائیوں کو حیب لگاتی ہں
 پاتے ہیں رنوں کو حال اہل اسلام
 اسلام پہ طعنہ رن ہیں اقوام تمام
 بد پرہیزی سے اپنی نگرے بیمار
 اور معت میں ہو گیا مسیحا بدنام

THE MISDEEDS OF BELIEVERS BRING THEIR RELIGION INTO DISREPUTE

When they see the sorry plight of believers in Islām,
 All nations of the world cry shame on the religion
 By their own intemperance the sick lost their health,
 And lightly the Healer (of creation) was blamed

مکر عقبی

مڈل ہے نعید، ناسدھہ کو راہ سحر
 مراح ہے بحر، رکھو کشتی کی حشر
 لاکھ چرکس ہے، لے چلو مال کھرا
 ہلکا کر بوجھ، ہے کٹھن راہ گزر

REFLECTIONS ON THE LATTER END

The haven is far off —gird on food for the journey!
 The sea is boisterous —look well to your vessel!
 The purchaser is keen —let the goods you take be pure!
 And make your load light!—for the course is full of toil

LXXVII

*When men of alien Nations see Islâm's sorry plight
Contempt of our religion it doth in them incite—*

*If we be sick the censure must lie upon ourselves,
None can 'Creation's Healer' for our disease indict.*

LXXVIII

*Lo! Far off is the Haven—full well provision thee!
Staunch, taut must be thy vessel—for stormy is the sea!*

*The Purchaser is shrewd—beware! pure be thy merchandise!
The way is long and toilsome—light let thy burthen be!*

انسان کی حقیقت

ممکن ہے کہ ہوجائے مرشد انسان
 ممکن ہے، مہی کا نہ رہے اسمیں نشان
 ممکن نہ ہو سب کچھ، یہ حقیقت یہ ہے
 انسان ہے اتک وہی مرن الشیطان

THE TRUTH ABOUT MAN

It is possible, that a man may become like an Angel,
 It is possible, that no spot should remain in him of evil,
 Yes, all things are possible,—but the truth is this—
 Man up to this day remains the same 'ally of Satan'.

سلاطین کا عشق

ہرچند برا ہے عشق کا سب کے مآل
 پر حق میں ہے شاہدوں کے حصراً نہ مال
 سلطان ہے اگر ظل الہی، تو عشق
 ہے ظل الہی کے لئے وقت و مال

THE LOVE AFFAIRS OF KINGS

Though the issue of all men's lovemaking is evil,
 Where kings are concerned, it is especially disastrous,
 If a king is rightly named 'God's shadow', then Love
 Is the 'hour of abridgement' for that 'shadow of God'

LXXIX

*To an angelic nature Man MAY at length attain—
 Divested of all evil—all spotless, free from stain—
 Such things MAY be, but sadly we cannot but confess :
 ‘Mankind was ever evil, and evil doth remain.’*

LXXX

*From each man’s lustful passions some evil must ensue
 But when a Sultán lusteth this is more surely true—
 He who is named ‘God’s Shadow’ must, sinning, realise
 That as his stature lessens God’s Shadow lessens too.*

وقت کی مسعدت

اے وقت نگار کا ہے سب کے چلنا
 پر نعرہ سے نکلنے کا نہیں ہے یارا
 ہوجائے گر ایک تو ہمارا ساتھی
 پھر عم نہیں پھر جائے زمانہ سارا

THE COLLABORATION OF TIME

O Time! there is a cure for the ill will of all things,
 But no power of resistance in quarrelling with thee.
 Should thou alone prove thyself to be on my side,
 Thenceforward, I care not if the whole world turn from me

تڑھاپے میں موت کے لئے تیار رہنا چاہئے

کی طاعت نفس میں بہت عمر بسر
 انجام کی رکھی نہ حوائی میں حشر
 کدھب شب اٹھا چکے، اب حالی
 محسوس کر رہا ہے، اہوا وقت سحر

IN OLD AGE ONE SHOULD KEEP ONESELF PREPARED FOR DEATH

In the service of self we have allowed years to pass,
 And during our youth kept no count of the end
 We've had our full measure of the night,—now, Hah!
 Break up the entertainment! The time has come of dawn

LXXXI

*O Time! Thou art resistless—I can some cure contrive
For other ills—but 'gainst Thee how can I hope to strive?*

*If Thou wouldst but support me then I should be carefree,
Though all the world turned from me yet I should still survive.*

LXXXII

*In Self's own selfish service the years of Youth have passed—
Nor recked we of the ending—'though that MUST come at last!*

*The joyous hours of Darkness are ending—O my friends!
Cease from vain Merry-making—The Dawn is breaking fast!*

دولت میں ثابت قدم رہنا بہت مشکل ہے

تو ہے کہ بڑے نہ ہاتھ دل سے دھونا

زر دار ذرا سوچ سمجھ کر شونا

جس طرح کہ سونے کی کسوٹی ہے محک

ہے جوہر انساں کی کسوٹی سونا

IN WEALTH IT IS VERY DIFFICULT TO KEEP A FIRM FOOTING

Dread is, lest despair of your own heart should befall you ;

Take heed to yourself a little, ere you grow rich.¹

For like as the touchstone is a sure test of gold,

So gold is the test of what is sterling in a man.

حد سے زیادہ غصہ قابل مغر ہے

غصہ پہ کسی کے غصہ آتا ہے رہیسی

جینک کہ رہے وہ عقل و دانش کے قریں

آپے سے جب آپے ہو گیا تو باہر

بہر کس سے ہوں آزردہ، کہ تو توہی نہیں

ANGER BEYOND BOUNDS HAS CLAIMS TO FORGIVENESS

My anger is provoked by another's anger only

So long as he keeps within the bounds of common sense.

When you have yourself become outside of yourself,

With whom should I be vexed ? You are no longer you.

¹ Lit., '(It is good) to become rich (only) after having reflected and understood (yourself) a little'

LXXXIII

*As wealth is e'er a danger—before thou art possessed
Of wealth, reflect—remember—‘to know thyself’ is best—*

*As Gold's test is the touchstone—so whether man may be
Sterling or Base the touchstone of Gold will be the test.*

LXXXIV

*My friends, when out of reason you let your anger burn,
I strive to curb my anger nor blaze up in return—*

*With whom should I be angry?—For you are not yourselves—
Are not my erstwhile comrades—my friends for whom I yearn!*

سہا کی مدح و ثناء
 کرتے ہیں سبھیہ گرو مدمت تیری
 کر شکر کہ ثابت ہوئی عصمت تیری
 پر، مدح کریں وہ گرو (نصیب اعدا)
 دکھ یاد کہ اچھی نہیں حالت تیری

THE PRAISE AND BLAME OF THE IGNORANT

When mean people are abusing all you do,
 Give thanks to God, for then your innocence is proved
 But if, by any had lock, they sing your praises,
 Take heed, that your estate is the reverse of what is good

مرض پیری لا علاج ہے
 اب ضعف کے پدھ سے نکلا معلوم
 پیری کا حوائی سے بدلتا معلوم
 کہوئی ہے وہ جیسر حس کا پانا ہے محال
 آتا ہے وہ دم حس کا تلتا معلوم

THE DISEASE OF OLD AGE IS INCURABLE

Escape from the grip of weakness now is—you know
 Exchanging an old age for youth is—you know
 We have lost that thing, which to find is impossible,
 That hour approaches, which to shun¹ is—you know

¹ Lit., 'of which the being shunned'

LXXXV

*If mean folk should abuse thee—thank God and be content—
Abuse from such-like people is e'er a compliment—*

*But if ill-chance attend thee so that they sing thy praise,
Take heed—praise from such people is but disparagement.*

LXXXVI

*You know how far from weakness we can escape contrive—
You know how far our old age we can to Youth revive—*

*You know what we are missing—that which we may not find—
You know THAT hour approaches and how far we can strive!*

اسراف

مسرور نہ اس اپنے حق میں کانٹے بوئیں
 نعمت نہ خدا کی راہگاہ یوں کہوئیں
 گریختل پہ لوگ آئے ہنسی، ہنرے
 اُس سے کہ اصولوں پہ اُن کی روئیں

INORDINATE EXPENDITURE

Would the open handed not, simply, sow thorns for themselves,
 They must not squander recklessly the wealth God has given
 Suppose people should laugh at their meanness,—that is better
 Than that any should weep over their extravagances

دن سوال

نہ سمجھے کہ مانگنا خطا ہے نہ صواب
 رہتا ہے سائل پہ مگر قہر و عناب
 بدتر ہے ہزار بار اسے دنوں ہمہ
 سائل کے سوال سے ترا تلخ جواب

SPURNING A PETITION

True it is, that begging is a fault —not a virtue,
 But fierce denunciation of a beggar is not seemly,
 Worse, a thousand times worse, O mean spirited man!
 Than the cry of any beggar, is thy bitter response

LXXXVII

*If you would shun the evils of spending lavishly
 Then guard the wealth God gave you—nor squander recklessly—
 Heed not if men deride you—e'en that were better than
 That men should dub you 'Spendthrift' for spending heedlessly.*

LXXXVIII

*'Though begging be no virtue—yet, howso' true this be,
 To vilify the beggar but ill beseemeth Thee—
 For worse—far worse, O Miser! than any beggar's cries
 Are Thy denunciations born of cupidity.*

کھانا بھر بھوک کے مرا بھس دیتا
 کھلے تو بہت میسر آئے ہیں شمعیں
 حور دیکھ کے، چکھ کے، دل سے بھائے ہیں شمس
 پر سب سے لادیتے وہ کھلے اسے بھوک
 حور تو نے کبھی کبھی کھلائے شمس شمعیں

FOOD WITHOUT HUNGER GIVES NO DELIGHT

Many a dainty dish has been served to me unsought,
 Which, when I saw and tasted it, has pleased me from my heart
 But sweeter by far than all, were those meals, O Hunger!
 Which thou hast, from time to time, caused me to enjoy

علم و عمل کا سرمایہ مال و دولت سے بہتر ہے
 چہرہ رکھیں حلد مال و دولت کا حیل
 مہمل کوئی دس کے ہیں دولت ہو کہ مال
 سرمایہ کر وہ جمع جس کو نہ کبھی
 اندیشہ موت ہو نہ ہو خوف روال

LEARNING AND CONDUCT ARE A BETTER CAPITAL THAN WEALTH AND GRANDEUR

Dismiss your ideals of wealth and grandeur betimes,
 For grandeur and wealth alike are mere 'guests of a day'
 But heap up a store of that, to which may never come
 Any prospect of perishing, nor danger of decay

LXXXIX

*Of dishes rare and dainty full many have I seen
 Before me set, and savouring full satisfied have been—
 But sweeter far—O Hunger! was that far simpler fare
 To which your vivid presence added enjoyment keen.*

XC

*All dreams of wealth and grandeur cast you, betimes, away
 For, know you, wealth and grandeur are 'Guests but of a day'—
 Then garner you those treasures that will for aye endure,
 Unvexed by time, or fortune, or danger of decay.*

اچھوں کو بُرا سُننے میں بھی مزہ آتا ہے
 رکبتے نہیں وہ مدح و ثنا کی پروا
 جو کر کے بہلا، خلق سے سنتے ہیں برا
 ان کا لیسوں کا ہے حق کو چسکا حالی
 آتا نہیں اُس کو کچھ دعاؤں میں مرا

GOOD PEOPLE DERIVE PLEASURE EVEN FROM HEARING THEMSELVES ABUSED

Men cease to feel the want of praise and commendation,
 Who do good,—and hear all that is bad from the public

In those, who get a zest for these revilings, Háh !
 No sense of enjoyment is aroused by benedictions

شکرِ مدح کلامِ راقم
 حوش خم دادہ جامِ خالی میں ہوا
 ہمرِ لولہ پیدا دلِ خالی میں ہوا
 تسلیم ہے ہی کچھ اس طرح داد سخن
 مجکو بھی شک اپنی ہے کمالی میں ہوا

GRATITUDE FOR FRIENDLY CRITICISM OF THE AUTHOR

Ferment of a wine cask in an empty flagon—

Once more in the heart of Háh tumult has arisen

Such kind appreciation of my verse from Taslím !—
 I, yes even I, begin to doubt my own incompetence

XCI

*'Though men whose deeds are upright can never feel the need
 Of praise and commendation—yet there be some who heed
 Public abuse—revilings—and get much zest therefrom—
 For them laudations—Háli!—are wasted breath indeed.*

XCII

*Stirs in this empty flagon the ferment of new wine—
 Stirs in the heart of Háli new ecstasy divine—
 Yea—Your kind praise, O Taslím! has made me—even me—
 Hope that there may be virtue in some poor verse of mine.*

احسان بے منت

احسان کے ہے گر صلہ کی خواہش تم کو
 تو اس سے یہ بہتر ہے کہ احسان نہ کرو
 کرتے ہو مگر احسان تو کردو آئے عام
 اتنا کہ چہل میں کوئی ممنوں نہ ہو

BENEVOLENCE FREE FROM OBLIGATION

If for any favour you desire some reward,
 'Twill be your better plan not to grant that favour.
 When you do a kindness, make it common to all,
 So common, that no one in the world need be obliged

قانون د اخلاقی سے مانع نہیں ہوئے
 قانون ہیں بیشتر یقیناً نیکار
 حاشا کہ ہو ایسے نظم عالم کا مدار
 جو نیک ہیں اُن کو نہیں حاجت انکی
 اور نہ نہیں نیکے نیک اُن سے رہنما

LAWS ARE NOT ALWAYS PREVENTIVE OF MORAL DEPRAVITY

No doubt to a great extent laws are inefficient,
 'Twere ill, if the order of the world hinged on them
 For those, who are good, there is no need of them at all,
 And by their means the wicked are not made good, far from it

XCIII

*If you for any favour reward anticipate,
 Before you grant that favour—think twice,—then hesitate—
 Make you your every kindness a common boon to all—
 Do favours unto all men but no man obligate.*

XCIV

*Laws in themselves are merely a means unto an end,
 The 'End' of Social Order—the world does not depend
 On Laws alone, for good men do not need their restraint;
 Nor do Laws make the wicked their evil ways amend.*

مخالفت کا جواب خاموشی سے بہتر نہیں
 حق بول کے اہل شر سے اڑنا نہ کہیسی
 بہزکیلی مدافعت سے اور آتش کیسی
 گر چاہتے ہو کہ چپ رہیسی اہل خلاف
 حر ترک خلاف کوئی تدبیر یہیسی

TO CONTRADICTION THERE IS NO BETTER REPLY THAN SILENCE
 Having spoken the truth, do not strive with the perverse,
 The fire of spite will crackle all the worse under rebuffs
 You wish your opponents to be silent?—if so,
 You have no resource, but to forgo opposition

ٹیکس

واعطے کہا کہ وقت سب جاتے ہیں تل
 اک وقت سے اپنے نہیں ٹلتی تو اصل
 کی عرصہ یہ اک سینہ بے اُنہکر کہ حصر
 ہے ٹیکس کا وقت بھی اسی طرح اتل

THE INCOME TAX

'All men,' said the preacher, 'are dallying with time,'¹
 One thing which *never* fails to keep its time is Death'—
 Here a banker stood up, and humbly said, 'My lord!
 Tax time is just the same,—there's no *putting it off*'

¹ Lat, 'All (appointed) times are being put off (by men)'

XCV

*Having the truth once spoken, strive not with the perverse;
An argument once started but goes from bad to worse—*

*If your opponents' silence is what you really seek
Then silent be, nor combat their arguments adverse.*

XCVI

*'Lo! all men'—said the Preacher—'with Time procrastinate
Yet they should e'er remember that Death is never late.'*

*Then spake a banker, humbly, 'My Lord, Tax-time's the same,
THAT we may never alter, delay, nor abrogate.'*

انسان اپنے عیب اپنے سے بھی چھپاتا ہے
 جیسا نظر آتا ہوں نہ ایسا ہوں میں
 اور جیسا سمجھتا ہوں نہ ویسا ہر مہمیس
 اپنے سے بھی عیب ہوں چھپاتا ہے
 جس معکروہی معلوم ہے جیسا ہوں میں

MAN CONCEALS HIS OWN FAULTS EVEN FROM HIMSELF
 Such as I appear to men—this is not what I am,
 And such as I think myself—that is not what I am
 I hide my own failings even from myself,
 Yes, I know myself only as I—such as I am

نڑھاپے میں عاشقی کا دم بھرنا
 آہیں پیسری میں شیع بھرتے نہیں ہوں
 دل دبتے ہیں، پر حق سے کدرتے نہیں ہوں
 تم نہ تو ہر اک قید سے آزاد سدا
 حر حینے ہیں اس طرح وہ مرتے نہیں ہوں

INFLATING ONESELF WITH THOUGHTS OF LOVE IN OLD AGE
 Sighs in old age —old man! men do not heave, like *this*,
 Men give their hearts but do not throw their lives away, like *this*
 You were quit of all bondage, as I thought, for ever,
 Men, who *live*, do not pine in lover's fashion, like *this*

XCVII

*The 'I' of men's appraisal is ne'er the essential 'I',
The 'I' of mine own dreaming I ne'er exemplify.*

*Cover I up my failings, even from mine own gaze—
None but 'I', unto myself, can I personify.*

XCVIII

*What? Past thy prime and sighing for love just like a boy!
—(For 'love' grown men may suffer, but ne'er their lives destroy.)—
You—You whose years have set you full free from Passion's toils,
You know old men should never love's dolorous pains enjoy!*

واعظوں کی سخت کلامی
 اک گھر لے پوچھے جو اصول اسلام
 واعظ نے درشتی سے کیا اُس سے کلام
 بولا کہ حضور مقتدا ہوں جس کے
 ایسی ملت اور ایسے مدشب کو سلام

THE INTOLERANT UTTERANCES OF PREACHERS

When a fireworshipper asked to know the principles of Islām,
 The preacher addressed him in words full of harshness
 Then said he, 'The creed which your worship represents—
 To such a creed, and such a religion, I make my bow.'

(۱۰۰)

نواب وقار الامرا اقبال الدولہ بہادر کی شان میں
 ترمیم لے اُس کی چہرہ دی ہمراہی
 اقبال پہ جس نے تنہائی چاہی
 حالی لیٹے کون ماری اُس سے
 ہے جتنی رگوں میں خون آصف جاشی

IN HONOUR OF THE NAWAB VIQARUL UMARA IQBALUDDAULA BAHADUR¹

'Good fortune' abandoned the companionship of him,
 Who sought to win a victory over 'Success'.²

Who is the man, Hâh! who could win any prize
 From one, in whose veins runs the blood of Asaf Jâh?

¹ After winning a polo match

² Lit., 'Glory'—a play on the title Iqbal ud Dowlah

XCIX

*When once a Parsi queried the Tenets of Islám
 The Preacher answered harshly, and filled him with alarm—
 Then he replied, ‘O Preacher!—the creed you typify
 Attracts me not, and to it I proffer my Salaam!’*

C

*‘Good Fortune’ will abandon all those who would attain
 Victory against ‘Success’—their efforts are in vain—
 Who could prevail—O Háli!—’gainst one in whom the blood
 Of Asaf Jáh the Mighty flows, throbs, and lives again?*

رباعی قدیم

یاد اُس کی بہل ورد مدام اپنا ہے
 حالی نہ شو جو کہی وہ حام اپنا ہے
 کس طرح نہ لکئے، کہ ہے نام اُس کا
 کس طرح نہ کیجئے، کہ کام اپنا ہے

A QUATRAIN WRITTEN IN EARLY LIFE

His daily remembrance is the task of my life,
 This cup, never empty, be the flask of my life!
 How could I forgo the praise of His name!—It is His
 How should I refrain—from all I ask of my life?

CI

The Cup of His Remembrance shall be my daily task ;

To fill that Cup My Being the never empty flask—

*My life is ‘of’ and ‘from’ Him—shall I His praise withhold
When leave to hymn His Glory is all of Life I ask ?*